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A FURTHER

Friends, Soc. of
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SALUTATION

OF

BROTHERLY LOVE,

FROM THE MONTHLY-MEETINGS OF FRIENDS

OF PHILADELPHIA, TO THE

MEMBERS OF OUR

RELIGIOUS SOCIETY,

IN AND NEAR THE SAID CITY.

PHILADELPHIA:

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1795.

A FURTHER
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OF BROTHERLY LOVE, &c.

DEAR FRIENDS,

HAVING as occasions offered, heretofore addressed you, with such counsel and caution as appeared needful, we are again incited by the same motives of duty, and a solicitude for our present and future mutual happiness, to revive in remembrance—That the season of outward prosperity, ease, and tranquility, wherewith the inhabitants of this land are so remarkably favoured, through the long-suffering and mercy of infinite goodness, loudly claims adoration and reverence from every heart, susceptible of the ennobling sensations of filial gratitude to the Father of mercies; and the gracious interposition of his delivering arm in the late awful day of mortality, with which this city was visited, when inferior help was vain, ought also to be considered as an additional obligation, unfeignedly to desire and strive, through divine assistance, so to redeem the time yet allotted us, that we may be enabled to bring forth those good fruits, by which our blessed Saviour informs us his heavenly Father is glorified.

May we all therefore keep in daily remembrance the necessity of watchfulness and care, that our conversation may be such as becometh the gospel of Christ; avoiding as inconsistent therewith, the corrupt communications, manners and maxims, that many in this favoured city are unhappily indulging in; which lead to the attendance of vain shews and sports, the exhibitions of the theatre, those houses, gardens, and other places of public resort, evidently productive of dissipation and licentiousness, which have been so many engines of Satan, to delude unwary youth and others, to alienate their affections from God,—render them regardless of their duty towards him, and finally piercing their own souls with many sorrows.

Among the many obvious marks of declension from true virtue, especially to be lamented at this time, is the increasing inattention and disregard of the solemn duties for which the generality of Christians have set apart the first day of the week. Our faithful predecessors, although they did not attribute any inherent holiness to one day above another, well knowing that every day is the Lord's day, and ought to be spent in watchfulness and fear; nevertheless, freely united with others to observe the first day, as a day of rest from bodily labour, and their worldly affairs, and to employ it in the sacred duties we owe unto God, and the most weighty concernments of the immortal soul. But alas, how many professing the Christian name are sorrowfully prostituting it to purposes diametrically opposed to these indispensable obligations!—Is not the great cause of religion and virtue more injured, and the holy Name more dishonoured on that day, than on any other day of the week, by those loose and careless professors; who spend it in the pursuit of sensual indulgences, and vain amusements?

When we take a view of the borders of this city, what revelling and rioting, wantonness and profanity, are in the houses and gardens of those who thus make a gain of unrighteousness ! and indeed such is the prevalence of injurious customs, that many otherwise accounted respectable members of civil community, and more moral than to be engaged in the most reproachful scenes of revelling and wantonness, are much employed in a manner not consistent with the truly rational, as well as holy purposes of the day, in needlessly visiting each other, and joining in unprofitable conversation, or in riding or walking merely for recreation, business and pleasure, or in collecting and feasting together; to the great oppression of those employed in their service, and depriving them of the privilege of attending their several places of worship, which is the reasonable duty of all, without distinction of rank, station, or colour; but to many of these, instead of being made a day of rest and religious improvement, it is frequently so perverted, as to become a day of greater labour and hurry than any *one* of the *seven*. On serious reflection we hope all will acknowledge, that these things ought not to be. Works of mercy, humanity, or unavoidable necessity, such as visiting and consoling the sick and afflicted, or other occasions of Christian duty, may sometimes lawfully interfere with our attendance of public worship, but if habits of non-attendance are indulged from lukewarmness and indifference towards God, or want of a due sense of his manifold mercies to us, and the obligations we are under to reverence and adore his goodness; such are in eminent danger of falling into unbelief and departure from the living God. We therefore tenderly exhort all in religious profession with us, to a diligent attendance of our respective meetings, held on the first and other days of the week, with

reverent and devout hearts, impressed with an humbling remembrance of the Lord's unmerited goodness, and with unfeigned desires to worship him in spirit and in truth : and between meetings on the first day, labour to keep yourselves retired, exempling your families therein, avoiding unnecessary visits and unprofitable conversation, and as strength is afforded (by him that will, if he be diligently sought unto, strengthen the weak hands,) gather together at suitable times those entrusted to your charge, and enjoin them the reading portions of the scriptures of truth, and other religious books. Habituate yourselves to silent meditation and contemplation upon God ; that thus under his blessing, you may be made instrumental to lead the youth and others under your care, to embrace the same pious practice : which although it is irksome to the unsubjected mind, to those who love God with sincerity, it will become the most profitable, refreshing and delightful exercise.

Deeply affecting also to those who are religiously interested in the well-being of the rising generation, is a disorder not only disreputable to, and unbecoming a people making a christian profession, but so far a nuisance in civil society, as to engage the public animadversion and care of the chief magistrate of the city ; that, is the profanity and unrestrained behaviour of children and youth in our streets ; which must have been obvious, and long beheld with sorrow by every pious observer, much desiring that this charge may not in any degree continue justly to be laid upon us. We earnestly admonish all parents, guardians, masters, and mistresses of children, school-masters and mistresses, to exercise a vigilant care over those whom Providence has committed to their trust, restraining them more than has hitherto been the general practice, from associ-

ating in the streets or other places with those who are corrupt and disorderly ; and (as stewards that must render an account) warning them against all profanity, rude, and unseemly behaviour. Endeavour to train them up in the knowledge and fear of God. Instruct them early in the principles of our holy religion, that their minds may be prepared to receive divine impressions, and brought under the discipline of the cross of Christ; which only can make them truly useful and honourable members of civil and religious society.

Now dear children, we tenderly intreat you in the words of the apostle, that *ye obey your parents in the Lord, for this is right : honour thy father and thy mother* (which is the first command with promise) *that it may be well with thee.* Eph. chap. vi.

And dear friends of every rank, may we all frequently and instructively remember the solemn impressions and covenants made in that awful season, when the Lord's chastening hand was so signally evident, that thousands of our fellow-citizens, amongst whom many of our near connections and relatives were suddenly summoned to appear before the judgment seat of Christ—when nothing less than the interposing mercy and almighty power of our heavenly Father, could have prevented this great and populous city from becoming desolated of its inhabitants.—In that day the lofty looks of the proud were humbled ; the eager pursuit after perishing riches restrained ; and the people in a general manner excited to call upon the Lord, that he would pity and spare them.—But how painful is the reflection, that when those petitions were answered, and the Lord's compassion eminently manifested—many have so suddenly forgot his works, and turned again unto folly,—that

it appears lamentably evident, libertinism, and we fear infidelity also, have greatly increased since that day : and here let us caution all to beware how they suffer their minds to be drawn away by the vain philosophy of this world, from the glorious, divine, and most consolatory faith in our Lord Jesus Christ, the only mediator and redeemer.—Many have been the attempts of men of corrupt minds, by artful publications and fallacious arguments, to deceive the *unguarded*, and rob them of that inestimable treasure, the hope of salvation through the Son and Sent of God :—these deluded agents of the enemy of your souls' peace, would involve you in the deepest misery and distress if given place to—we beseech you therefore wisely to reject, and bear at all times a faithful testimony against their insinuations.

And under a daily sense of our dependent condition, and of the abundant mercies received, let us hold fast the profession of our faith in all things, studying to shew ourselves approved unto God, without whose favour and blessing we can neither be happy in the life that now is, nor in that which is to come.

Signed on behalf and by appointment of the
said monthly-meetings held in the 7th month,
1795.

JAMES PEMBERTON,
JOHN ELLIOT,
JOHN PARRISH,
WILLIAM SAVERY,
DANIEL DRINKER,
JONATHAN EVANS.

F I N I S.



